

LET US UPHOLD THE DICTATORSHIP OF THE PROLETARIAT AND THE PROLETARIAN DEMOCRACY

An important article headlined "Let Us Uphold the Dictatorship of the Proletariat and the Proletarian Democracy" was published in Pyongyang on February 4, 1971.

The article was reported by all newspapers, radio and the news agency in the capital that day. It reads in full:

The dictatorship of the proletariat is the weapon of the class struggle and the weapon of the building of socialism and communism.

Only by steadfastly maintaining the dictatorship of the proletariat and steadily strengthening it, can the working class win complete class and national liberation, successfully build socialism and communism, and perform its historical mission with credit.

Apart from the dictatorship of the proletariat, one cannot speak of a class struggle and a revolutionary struggle or think of the victory of revolution and the victory of the cause of socialism and communism.

What is important in upholding the dictatorship of the proletariat and strengthening and developing it by the Marxist-Leninist Parties at the present time is to properly combine dictatorship with democracy, categorically reject the bourgeois democracy, and firmly defend the proletarian democracy.

The question of the correlation between dictatorship and democracy is an important component of the overall question of the proletarian dictatorship and one of the key questions in enhancing the function and role of the dictatorship of the proletariat.

The proper combination of dictatorship with democracy and the determined opposition to the bourgeois democracy are of very weighty significance in defending the socialist system from the

subversive activities of the U.S. imperialists and their stooges and in giving full scope to its invincible strength and true superiority.

Today, the imperialists headed by the U.S. imperialists are intensifying a political and ideological offensive in their campaign against the socialist countries, employing the heinous strategy of undermining these countries from within, while directly committing open violence.

Especially the U.S. imperialists, setting in motion the reptile propaganda machines in their pay, are hurling malicious slanders and abuses against the socialist system and the proletarian dictatorship to defame them, while resorting to crafty ruses to infiltrate reactionary ideologies and culture and the corrupt bourgeois way of life under the cloak of so-called "friendship" and "cultural intercourse."

Here, the revisionists serve as a guide for imperialism in its ideological and cultural infiltration. This is not accidental.

Historically, the revisionists, dictated by their nature, have tailed after the bourgeoisie, following its "doctrines" with docility, and imitated everything the bourgeoisie did and defended it.

Today the revisionists who betray the revolution are dead set against the dictatorship of the proletariat, trying by hook or by crook to befog the class line between the proletarian democracy and the bourgeois democracy and revive the bourgeois democracy under the slogans "liberalization" and "democratic development."

Due to the reactionary ideological and cultural infiltration of the U.S. imperialists and the baneful influence of revisionism, today some countries have been suffering harm from them. In these countries, bourgeois ideologies and culture and the bourgeois way of life that have infiltrated from outside are spreading and, under their in-

fluence, all brands of bourgeois elements are reviving and such antiquated ideas as individualism and selfishness are further fostered. This has led, in the end, to such abnormal state of things as opposing the Party and government, a thing unthinkable in a socialist country.

As facts show, if a vehement ideological struggle is neglected against revisionism which emasculates the dictatorship of the proletariat and introduces the bourgeois democracy, spreading illusion about imperialism, the bourgeois elements may spread widely and, eventually, the revolutionary struggle and construction work may be messed up.

Hence, for the socialist system to be safeguarded from the infiltration of all shades of hostile elements and consolidated and developed, an uncompromising struggle must be waged against the slightest manifestation of revisionism that ushers in the bourgeois democracy, and the dictatorship of the proletariat and the proletarian democracy must be firmly defended.

The problem of the dictatorship of the proletariat and the proletarian democracy, indeed, poses today as a most acute question in the struggle between socialism and imperialism and the struggle between Marxism-Leninism and revisionism and a basic question affecting the destiny of the building of socialism and communism.

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The dictatorship of the proletariat forms the revolutionary quintessence of Marxism-Leninism.

Whether one recognizes the dictatorship of the proletariat or denies it, whether one holds to the dictatorship of the proletariat or abandons it, is a criterion for distinguishing Marxism-Leninism from opportunism, the revolutionary stand from the counter-revolutionary stand.

All the enemies of the working class, from the imperialists, its open enemy, to the opportunists, its hidden enemy, have always turned the spearhead of their attack, above all, on the dictatorship of the proletariat and made desperate attempts to destroy it with the object of stamping out the revolutionary cause of the working class.

The most dangerous enemy of Marxism-Leninism, of the dictatorship of the proletariat, in the labour movement and the communist movement is revisionism which attacks them in front under the mask of Marxism-Leninism.

In combating the dictatorship of the proletariat, the revisionists who have betrayed the revolutionary cause of the working class, have left no means untried in an effort to substitute the bourgeois dictatorship for the proletarian dictatorship, the bourgeois democracy for the proletarian democracy, opposing dictatorship to democracy.

The dictatorship of the proletariat and democracy have historically been the central problem in the struggle between Marxism-Leninism and revisionism.

All the opportunists, revisionists and their trends, from Bernstein, the forefather of revisionism and the representative figure of revisionism at the Second International, down to French ministerialism, the British Fabian Society and the Russian legal Marxists, economists and Mensheviks, without exception, denied the dictatorship of the proletariat and sang the praises of the bourgeois democracy.

It was so-called "democracy" that the successive revisionists brought forth to deny the dictatorship of the proletariat. They always opposed the dictatorship of the proletariat on the argument that it strangled democracy. Kautsky, one of the revisionist big-shots of the Second International, maliciously challenged the Marxist-Leninist doctrine on the dictatorship of the proletariat long ago, saying: "The word 'dictatorship' means the abolition of democracy." When the proletarian dictatorship was established in Russia following the victory of the October Revolution, he absurdly preached treatment of the class enemies not by "dictatorial means" but by "democratic means," alleging that the Bolsheviks violated "democracy" in their constitution and all policies.

The "democracy" advocated by the successive revisionists was after all "democracy" for all the members of society, viz, "democracy" showing "leniency" and "mercy" even for the enemies of the working class. It was, in essence, nothing but the bourgeois democracy.

Pretending to defend "democracy in general" and oppose "dictatorship in general," the revisionists, in fact, have always defended the bourgeois democracy and opposed the proletarian dictatorship.

As Lenin pointed out, **"...The present defence of the bourgeois democracy cloaked in speeches about 'democracy in general' and the present howling and shouting against the dictatorship of the proletariat cloaked by cries about 'dictatorship in general' are a downright betrayal of socialism, the practical desertion to the side of the bourgeoisie, the denial of the right of the proletariat to make its own proletarian revolution...."** (Lenin, Collected Works, Korean ed., 1959, Vol. XXVIII, p. 582.)

The "theory" of the revisionists opposing the dictatorship of the proletariat to democracy was not their own brain child, but one which they borrowed from the ideological arsenal of the bourgeoisie and embellished. Their reactionary sham "theory" was brought to total bankruptcy already long ago by Lenin and by the practice of the Russian revolution.

Nevertheless, the revisionists who had made

their appearance after World War II brought forth a revamped version of the bankrupt "theory" of their predecessors.

They asserted that the dictatorship of the proletariat should be smashed up for "pure democracy" and "perfect liberties" for all the people, alleging that the dictatorship of the proletariat meant "restriction of democracy." Their preposterous "theory" is no more than a modern edition of the "theory" of the revisionists of the Second International who were dead set against the dictatorship of the proletariat. Their "theory" does not differ in the least from the "theory" of the preceding revisionists such as Bernstein and Kautsky in its counter-revolutionary essence revealed in revising Marxism-Leninism to the liking of the imperialists and gelding its revolutionary quintessence.

The Marxist-Leninist doctrine on the dictatorship of the proletariat has, in fact, been defended and developed amidst struggles against the opportunist trends of all shades that emerged in the labour movement and communist movement.

It is an important task of the working class and Marxist-Leninist Parties in power to thoroughly defend the Marxist-Leninist doctrine on the dictatorship of the proletariat from the opportunists' distortions and bring a new phase of its development.

Today the revolutionary struggle of the working class and the oppressed peoples for socialism is being waged with unprecedented force on a world-wide scale and socialism has already gone beyond the bound of a single country and turned into a world system. Moreover, in our country and a number of other socialist countries, the socialist revolution has been carried out and socialist system set up, and, on this basis, the building of socialism and communism is steadily attaining greater depth and development.

The establishment of the socialist system signifies an epochal turn in the struggle for the accomplishment of the cause of socialism and communism, the historical mission of the dictatorship of the proletariat.

The present historical conditions in which the socialist system has been established and the revolutionary practice has developed onto a higher stage of the building of socialism and communism, raise hosts of theoretical and practical problems to be solved afresh.

The questions of the tasks of the dictatorship of the proletariat under socialism, the principles and ways of holding to the dictatorship of the proletariat as ever and, at the same time, enhancing its function and role in the building of socialism and communism, and the correlation between the dictatorship of the proletariat and democracy, are questions of principle raised by the new stage and the new conditions of the development of the revolution, and they are

basic questions affecting the consolidation and development of the socialist system and the building of socialism and communism.

Our Party has given correct Marxist-Leninist solutions to all the questions facing the dictatorship of the proletariat following the establishment of the socialist system, on the basis of the historical experiences of our country's revolutionary practice and the international communist movement, the lawfulness of the building of socialism and communism and a scientific analysis of the new historical conditions of the development of the revolution.

Our Party has firmly maintained the revolutionary stand that the dictatorship of the proletariat must be upheld in the whole period of the struggle from the moment of the seizure of power by the working class to the fulfilment of the tasks of the transition period for the complete victory of socialism and to the final victory of communism, considering that the socialist revolution and the course of the building of socialism and communism are attended by an unceasing class struggle at home and abroad.

"The historical mission of the dictatorship of the proletariat lies in educating and remodelling all the working people to revolutionize and working-classize them, in gradually eliminating all class distinctions and building communism, while liquidating the exploiting classes and putting down their resistance." (Kim Il Sung, "The Democratic People's Republic of Korea Is the Banner of Freedom and Independence for Our People and the Powerful Weapon of Building Socialism and Communism," p. 46.)

Our Party clearly expounded the historical mission of the dictatorship of the proletariat and its tasks in each stage of the development of the revolution, particularly, the important tasks facing the dictatorship of the proletariat after the establishment of the socialist system and the principles and concrete ways for their implementation. The important tasks of the dictatorship of the proletariat under socialism are to strengthen the dictatorship over the class enemies, revolutionize and working-classize the whole society by thoroughly carrying out the ideological revolution, finally solve the rural question and bring co-operative ownership up to the level of ownership by the whole people and powerfully push ahead with socialist economic construction and, to this end, it is required to powerfully push on the class struggle, ideological revolution and economic construction in a unified way through the strengthening of the dictatorship of the proletariat.

This is a firm guarantee for thoroughly overcoming any opportunist deviation and correctly performing the historical mission of the proletarian dictatorship while holding fast to it.

Consistently and unswervingly maintaining the

policy of properly combining dictatorship with democracy, and the class struggle against the hostile elements with the work of educating, remodelling and uniting the masses of the people under socialism, our Party is properly combining dictatorship with democracy against all deviations of separating them from or opposing them to, each other.

Our Party has given an overall exposition of the revolutionary essence and superiority of the proletarian democracy as a democracy of the highest form diametrically opposed to the bourgeois democracy, and steadfastly maintained the truly Marxist-Leninist revolutionary stand by properly exalting the proletarian democracy while fighting resolutely against the bourgeois democracy, firmly keeping to the class line at all times.

The idea and theory on the dictatorship of the proletariat and the proletarian democracy to which our Party has given a new scientific and theoretical exposition and logical systematization and which have been brilliantly embodied in actual life, serve as a splendid example in defending the Marxist-Leninist doctrine on the dictatorship of the proletariat and the building of socialism and communism and creatively developing it to suit the new, contemporary demand of the revolution.

The judiciousness and great vitality of the creative idea of our Party on the dictatorship of the proletariat have been clearly proved by the practice of the revolution and construction in our country.

By constantly strengthening the dictatorship of the proletariat, our Party and our people, relying on it, have been able to completely frustrate in time all the manoeuvres of the enemies within and without and reliably defend the gains of the revolution and register shining achievements in socialist construction through a full display of the inexhaustible might and superiority of the socialist system.

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Democracy strictly assumes a class character, as it has been the case with all forms of dictatorship that have ever existed in history. In present-day society, democracy is either proletarian or bourgeois; and there cannot be the third, super-class "pure democracy."

The proletarian democracy is, at all points, democracy for the working class and other working people. It is the highest form of democracy that genuinely guarantees for the first time in history the maximum freedom and the maximum democracy to the masses of the toilers once oppressed and exploited.

Under socialism, the working people are the true master of the country and the means of production, and all the material and cultural wealth of the country is used entirely for the working people. Democracy for the working people is completely guaranteed not only politically

but also materially.

"Proletarian democracy has it as its content to liquidate the exploiting classes forever, assure not only true political freedom and rights in full but also a happy material and cultural life to the working class and other sections of the working people, and to strengthen comradely co-operation and assistance among them in every way." (Ibid., p. 49.)

The incontestable superiority of the proletarian dictatorship lies, above all, in that it grants genuine rights and freedom to the masses of the toilers in all spheres of social and political life.

The proletarian democracy liquidates the exploiting classes once and for all and enables the masses of the toilers to take an active part in the state affairs and exercise power practically and freely as the master of the country.

Under the proletarian democracy, the workers, peasants and all other working people, without exception, directly participate in the elections with the right to elect and to be elected and they are entitled to be elected. Moreover, they are practically ensured the democratic rights and freedom, namely, that of speech, the press and assembly by which they can freely express their constructive views and intention.

Under socialism the political rights and freedom of the working people are fully guaranteed by the Party and the state of the working class. The Party and the state, the genuine defender and representative of the class interest and aspiration of the working class and other masses of the toilers, do not tolerate any element or tendency that infringes upon their freedom and rights but fully ensure all conditions for their all-round realization.

The true superiority of the proletarian democracy lies in that it emancipates the working people from all manner of exploitation and poverty and provides them with a happy life, material and cultural.

As it emancipates the toiling masses from exploitation and puts them in possession of the means of production, the proletarian democracy makes it possible to eliminate for good the social source of poverty, use the fruits of labour entirely for the promotion of the well-being of the masses of the toilers. And it rapidly develops the economy in a planned and balanced way to raise systematically the material and cultural standards of the people. Especially, the Party and the state regard it as the supreme principle of their activities to steadily improve the material and cultural standards of the people and show constant solicitude for the people's life with full responsibility.

Under the proletarian democracy, therefore, the toiling masses enjoy a happier life, material and cultural, with each passing day.

History shows that no democracy other than the proletarian democracy has ever completely solved in a responsible manner the problems of food, clothing and housing for the toiling masses,

done away with unemployment, ensured to the full the right to labour, rest and education to the masses of the toilers and consistently promoted their material and cultural well-being.

The proletarian democracy roots up all descriptions of class antagonism and strengthens in every way the comradely co-operation and assistance among the working people.

The basis of socialist society is collectivism and the basis of the social relations under socialism is the comradely co-operation and unity of the working people who advance together for a common goal and ideal.

The proletarian democracy fosters the spirit of collectivism among the working people and ensures the free and all-round development of individuality while liquidating, together with all descriptions of class antagonism, all the hostile elements causing discord and hostility in society, and thereby brings to realization the complete unity of the collective and the individuals, that of the whole and the individuals, and steadily develops the relations of voluntary, comradely and solid unity and co-operation among the working people.

The true superiority of the proletarian democracy and its great vitality find striking proof in the realities of our country today.

By establishing power of the proletarian dictatorship under the correct leadership of our Party, our people have completely freed themselves from all manner of exploitation and subjugation and have become the true master of the country, and are enjoying genuine democratic freedom and right under the most advanced socialist system. Our working people are practically ensured all political freedom and rights including that of speech, the press and assembly, and are taking an active part in all the state affairs as befits a master.

Our power of proletarian dictatorship relies upon the united force of the entire people based on the worker-peasant alliance led by the working class and it is a genuine people's power and the most democratic power which actively draws the broad masses of the people into state administration.

The true superiority of the proletarian democracy is clearly borne out by the facts that in our country the power organs at all levels consist of genuine representatives of the workers, peasants and other working people and that the entire masses of the people devote themselves to the state and social life and socialist construction with extraordinary political and labour enthusiasm.

All the original lines and policies of our Party such as the line of building an independent national economy, the line of socialist industrialization and the policy of evenly improving the people's livelihood have been brought to shining realization, with the result that our working people have no worry about the problems of food, clothing and housing or the education of their

sons and daughters or medical treatment, and their living standard is being enhanced evenly and rapidly.

Thanks to the correct policy of the Party and the government, the wages of the factory and office workers and the income of the peasants are rising systematically and the prices dropping constantly, with their real income increasing and their life getting more affluent with each passing day.

Our people get enormous benefits from the vast amount of social and cultural expenditures of the state in addition to the income from the work they do.

They enjoy the benefits of free medical care and take pleasant recreations at sanatoria and rest homes at state expense.

The disabled people, the aged with no one to support them and the orphans are also guaranteed a stabilized life by the state. Numerous children grow in happiness at creches and kindergartens at state and social expense and the entire younger generation receives free compulsory nine-year technical education till it reaches the working age and the students of the colleges and universities and higher technical schools receive even stipends from the state.

Today in our country, the beautiful communist traits of all the working people helping each other and pulling each other along under the motto "One for all and all for one" prevail the whole society and the building of socialism and communism is being accelerated at tremendous speed by the united efforts of the working masses.

Especially, as a result of the energetic promotion of the revolutionization and working-classization of the working masses, along with the class struggle against the hostile elements, in accordance with our Party's policy of properly linking dictatorship with democracy and class line with the mass line, the political and ideological unity of the entire people based on the unitary ideology of the Party has become an invincible one never to be broken.

The proletarian democracy, indeed, develops in full efflorescence in our country today, and it is displaying ever greater vitality as the days roll on.

The dictatorship of the proletariat and the bourgeois dictatorship and the proletarian democracy and the bourgeois democracy, have nothing in common and they are diametrically opposed to each other.

The bourgeois democracy is, in every particular, for the bourgeoisie, the exploiter and oppressor.

The bourgeois democracy provides the billionaires with the freedom of exploiting and plundering the working people for their riches and oppressing them at will, but it gives the toiling masses only the freedom of wearing rags and starving to death.

The bourgeois democracy is the most hypocri-

tical and most reactionary form of rule for maintaining and consolidating the political domination by the bourgeoisie over the working class and other exploited working masses and ensuring the bourgeoisie unrestricted exploitation and accumulation of fortunes.

The bourgeois democracy is nothing but a veil, a camouflage, for disguising the reactionary bourgeois dictatorship that oppresses and exploits the working class and other exploited toiling masses.

Today the U.S. imperialists and other imperialists mask themselves more and more behind "democracy," while sticking to a hideous fascist dictatorship, because they seek, above all, to craftily play on the bitter hatred for the imperialist fascist dictatorship harboured by the broad masses of the people who have experienced the brutality and viciousness of Hitler fascism and Japanese militarism in the past and on their demand and desire for democracy.

But the imperialists and their pawns who sing the praises of the bourgeois democracy can never conceal the ugly colour of the bourgeois democracy most hypocritical and mendacious, out-and-out reactionary and anti-popular in history.

The formal proclamation of political right for the masses of the toilers and actual deprivation of their political right—this is the substance of the bourgeois democracy garbed in "democracy."

The fraud of "universal suffrage" which the imperialists show off as the "sample" of their much vaunted "democratic government" has already been fully exposed. Professing "universal suffrage" on the one hand, the bourgeoisie robs the "voters" of their right on the other by placing a multitude of restrictions upon sex, learning, length of residence, election tax, property status, age and so forth.

And the imperialists describe the bourgeois "bipartisan system" as a "democratic" ruling method. But it, in fact, is no more than a "carriage and pair" which the bourgeois rides by turns to maintain its rule. While pulling the wools over the eyes of the masses of the people with the signboard of "democracy," the imperialists hold in check the advance of the progressive political parties, working class and other progressive forces and enforce a reactionary bourgeois rule, putting in power by turns the two bourgeois parties representing their interests.

The modern bourgeois state is an instrument of dictatorship controlled by a tiny handful of billionaires, monopolies. There everything is decided by the monopolies holding the state power in their hands.

All the state "policies" in the capitalist countries are shaped not in the parliaments as the spokesmen of the bourgeoisie loudly declare, but outside them, in the rear chambers of the bourgeoisie and they are executed by the bourgeois government composed of its agents.

The parliaments operating in the capitalist countries today play the role of a marionette, pinning the label of "representatives system" on the bourgeois rule and lending a semblance of "democracy" and "legality" to it.

Even if the Party of the working class and other progressive parties hold seats in the bourgeois parliament, its class nature as a tool of the bourgeois dictatorship does not and cannot change.

The representation of progressive parties in the bourgeois parliament is neither a sign of democracy nor does it mean the guarantee of democracy. In order to veil the reactionary nature of the bourgeois dictatorship and quell the movement of the working class and working people for democracy, the imperialist ruling circles, with a bad grace, allow the progressive parties some seats in the parliament and maintain their dictatorship, deceiving the masses of the toilers under the disguise of what they call "democratic party politics." But, even in this case, the bourgeoisie always employs every conceivable way and means to block the activity and advance of the progressive parties any time it sees fit.

The bourgeois parliamentary system is a screen for covering up the reactionary nature of the bourgeois dictatorship and an ornament for the false and deceptive bourgeois democracy. Hence, no hope can be placed on the bourgeois parliamentary system. Moreover, if a party of the working class considers it possible to achieve a peaceful change of power through the bourgeois parliamentary system, it may bring harmful results by making the working class and broad masses of other toilers captive to erroneous illusion about the bourgeois democracy and alienating them from the path of active revolutionary struggle.

The bourgeoisie is loud-mouthed today about the freedom of speech, the press, assembly and demonstration. But it is a sheer humbug.

Freedom can never be guaranteed by word of mouth only.

Any freedom is not worth a farthing, unless it is guaranteed by actual conditions. Freedom and rights on the part of the working people are, in actuality, a mere idle talk under capitalism where the buildings, theatres, assembly halls, printing plants, stocks of paper and news media are all in the possession of the bourgeoisie.

The hypocrisy and anti-popular, reactionary colour of the bourgeois democracy find their vivid manifestation in the fact that when its dictatorial rule is at stake, the bourgeoisie has recourse to open fascist terrorism and repression against the masses of the people, throwing away even the political right and freedom it proclaimed for form's sake.

The fascist dictatorship is an offspring of the crisis of the bourgeois democracy. It is the most reactionary political violence to which the imperialists and the reactionaries inevitably resort when they cannot maintain their rule in the old way any longer.

In the United States advertised as a "model" of the so-called "free world" by the propaganda machines on the pay roll of the U.S. imperialists, one sees the "McCarran Act," "Smith Act," "Taft-Hartley Act" and a hundred and one other notorious fascist evil laws ever ready for clamping down upon the Communist Party, progressive forces and labour movement, and the "U.S. Central Intelligence Agency," the "U.S. Federal Bureau of Investigation," the "Un-American Activities Committee" and the "Ku Klux Klan," an army-style terrorist group and other military, police, intelligence and secret agents networks and suppressive machines ramifying over the whole country.

Today in the United States, the struggle of the Negroes against cursed racism and for the right to subsistence and social equality, the anti-war struggle of the masses of the people against the U.S. imperialists' criminal war of aggression and for peace, the struggle of the working class for democratic rights and better living conditions and all other progressive and democratic movements are made an object of most savage terrorism and fascist suppression.

While making desperate attacks on the masses of the toilers and progressive forces at home under the cloak of "democracy," the U.S. imperialists are kindling the flames of war of aggression externally, forcing tragic bloodshed upon the peoples in Vietnam, Laos, Cambodia and other parts of the world under the pretext of "defence of freedom," disturbing peace and security, stamping out national independence and intensifying harsh repression of the labour movement and democratic movement.

U.S. imperialism, the most barbarous and shameless aggressor and marauder of the modern times, is the deadly enemy of justice and progress, democracy and freedom.

The filthy real nature of the bourgeois democracy has been revealed to the full in South Korea under the colonial yoke of U.S. imperialism.

In the first few months following the establishment of the hideous military-fascist rule in South Korea by the Pak Jung Hi puppet clique, the stooge of U.S. imperialism, under the latter's direct command and manipulation, tens of progressive political parties and public organizations were forced into dissolution, hundreds of press organs were closed down and hundreds of thousands of revolutionaries and patriotic people were arrested, imprisoned and murdered in cold blood. Today, too, the scoundrels resort to bestial terrorism and repression against the workers and peasants demanding the right to subsistence and the students crying for campus democracy and commit without hesitation such an unpardonable criminal act as inflicting severe penalties upon people on charges of "violation of the state policy" under the "anti-communist law" for the mere reason that they called for the unification of the fatherland, the national aspiration.

The living hell where prevail terrorism and

murder, hunger and poverty, painted even by the reptile capitalist press as "the ruins where democracy is eroded" and "the earth without air, the soil without moisture and the land without light"—this is the present reality of South Korea, the "show window of democracy" the U.S. imperialists are advertising.

The bourgeois democracy does not and cannot ensure any right to the working people either in the socio-political life or in the socio-economic life.

The bourgeois democracy ensures a luxurious life and pleasure to a handful of privileged classes such as landlords and capitalists, but brings only unemployment and poverty, hunger and disease and death to the working class and other toiling masses.

Today, the defenders of capitalism declare that the modern capitalist countries "restrict" or "supervise" capital and they have become "people's welfare states" serving not the privileged interests of a certain class but the masses of the people.

But, the class nature of the capitalist countries has not changed in the least and their anti-popular, reactionary nature as the tool of monopoly capital is getting more pronounced. Under the aegis of state power and making direct use of it the monopoly capitalist class fattens by bleeding white the wage workers who have nothing but their "naked bodies."

Under capitalism the employment conditions of the workers are one of the important indices that reflect their living conditions. In the United States which is regarded as the most developed capitalist country, today the number of the full-time unemployed, even according to understated data, always exceeds 5 million every year and the figure far surpasses 10 million when the army of the semi-unemployed is added.

Since the bosses of the U.S. imperialists declared so-called "a war against poverty" to placate the daily growing discontent of the people, the number of the unemployed and the paupers has reversely been on the steady increase and the poverty and ruin of the masses have grown acute. All these facts patently show that the alleged promotion of the welfare of the working people under the bourgeois democracy and under modern monopoly capitalism is no more than a deceptive empty talk.

The frequent serious economic depression and bankruptcy, chronic inflation, skyrocketing prices, increasing tax burdens, etc., in the United States and other capitalist countries today cause a sharp drop in the purchasing power of the population and impose ever greater sufferings upon the working people. Especially, the unceasing arms race and war policy of the imperialists put excessive war burdens upon the shoulders of the working people.

In the capitalist countries where all the educational, cultural and health organs are means of making fortunes and profiteering by monopoly

capital, numerous working people are denied opportunity of receiving general education, to say nothing of higher education, and they have to suffer from chronic diseases in spite of the development of modern medicine and medical organs.

The capitalist system is indeed a "paradise" for the rich and a "hell" for the poor.

The bourgeois democracy implants the bourgeois way of life among the people, demoralizes and degenerates them and reduces them to mental deformities.

The bourgeois way of life is the fin de siècle mode of life reflecting the brutality of modern capitalism ruled by the jungle law of the strong beating the weak and its corruptness mirrored in its degeneration and decline.

Modern monopoly capitalism which has lived its days inculcates in the people's mind the rotten fashion of life marked by extreme grief and despair, demoralization and degeneration, and dissipation in the spiritual and moral life.

Sound reason and virtue are savagely trampled underfoot and immorality and corruption prevail in the bourgeois society where all the social relations, the relations among people, are purely based on money and where money is everything.

In the bourgeois society, encouragement is given to everything that stimulates people to animal pleasure and depraved tastes and degenerates them morally.

Typical of the bourgeois way of life is the "American way of life" which concentrically mirrors the American society ailing and rotten to the core.

In the United States, society is flooded with the whole gamut of decadent and erotic movies, dramas, dances and songs which whip up misanthropy and chauvinism, arouse grief and weariness of life, loneliness and sadness, and excite animal insanity, making the people fall prey to chauvinistic hatred for and contempt of man and thrill of pleasure and abnormal tastes.

More, hair-raising gangsterism, murder and robbery, and all sorts of debauchery and immoral acts that trample upon human ethics and morality are everyday occurrences.

The bourgeois way of life is based on individualism and egoism which form the basis of social relationship under capitalism and it is an extreme manifestation of liberalism.

The bourgeois liberty induces one to pursue a filthy animal life caring only for his own good feeding, good living and pleasure, fosters ultra-individualism and egoism, paralyses the political consciousness of the toiling masses and undermines their unity.

The bourgeoisie extols all this hopelessly corrupt way of life and widely spreads it by setting in motion all the available media and the "theoreticians" on its payroll. In this the bourgeoisie seeks to keep the working class and other toiling masses from class awakening and reduce them to

nonresistant and spiritless creatures and slaves obedient forever to the rule of capital.

The bourgeois democracy is an anti-popular and reactionary one diametrically opposed to the dictatorship of the proletariat in its class basis and substance.

The bourgeois democracy is the bourgeois dictatorship running counter to the interests of the working class and other toiling masses, and it is needed only for the bourgeoisie. No illusion should be entertained about the bourgeois democracy on any account.

Utterly incompatible with each other are the dictatorship of the proletariat and the bourgeois dictatorship and the proletarian democracy and the bourgeois democracy which represent contradictory stands and interests of the working class and the capitalist class, the two irreconcilable classes.

One should not obscure the class line of the proletarian democracy and the bourgeois democracy, still less should one allow the bourgeois democracy under the dictatorship of the proletariat on any account.

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The proletarian democracy is democracy guaranteed by the dictatorship of the proletariat. If the peoples of the socialist countries are to enjoy genuine freedom and democracy, the dictatorship of the proletariat should be strengthened. Apart from the dictatorship of the proletariat, one cannot think of any genuine freedom and right or of the happy life of the peoples of the socialist countries.

The dictatorship of the proletariat means suppression of the few hostile elements and democracy for the absolute majority of the population—the working class, peasantry and other sections of the working people. To correctly link these two aspects of the proletarian dictatorship means properly to combine the work of uniting, through education and remoulding, the absolute majority of the masses of the people with the class struggle against the intrigues and manoeuvres of the very few hostile elements.

The proletarian democracy presupposes the dictatorship against the exploiting classes, and is enforced through it. The more thoroughly the exploiters, the class enemies, are deprived of their liberties and rights, the better democracy is guaranteed to the masses of the people. On the contrary, if "democracy" and "liberties" are granted to the exploiting classes, that will mean to encroach so much upon, and usurp, the liberties and rights of the masses of the people.

It is revisionism that calls for "a new form of democracy" and "further expansion of democracy," opposing dictatorship to democracy and branding the dictatorship of the proletariat as "restriction of democracy." "Revisionist demo-

cracy" today is no more than the bourgeois democracy smuggled into socialist society. Its harmfulness lies in that it encroaches upon the socialist system in all spheres of politics, economy, ideology, culture and social life and paves the way for the restoration of capitalism.

The class struggle continues over the whole period of transition from capitalism to socialism. The class struggle does not end even after the victory of the socialist system, to say nothing of the period before the completion of the socialist transformation of the production relations. Even after the exploiting classes are liquidated as classes and the socialist system is established, their remnants still remain and persist in unceasing subversive activities. And the imperialists leave no stone unturned to strangle the triumphant revolution in conspiracy with the internal hostile elements.

To deny the dictatorship of the proletariat and advocate "pure democracy" and "complete liberty" acceptable to all under such conditions is tantamount to granting "democracy" and "liberty" to the class enemies and the counter-revolutionary elements who still remain in socialist society.

Democracy as a political concept assumes class character from the first and, consequently, there has been and there can be no super-class "democracy" or "pure democracy." Should there be any higher form of democracy than the proletarian dictatorship, it would be no longer democracy.

"Pure democracy" is a fraud invented by the class enemies and their servants with a view to vilifying and crushing the dictatorship of the proletariat.

The proletarian democracy is democracy every inch for the working class and other working people. Under socialism one is allowed to speak and act only within the boundary of the interests of the revolutionary class and of the revolution.

If the class character of the proletarian democracy is denied and everyone is given freedom to speak and act as he pleases under socialism, this would mean granting the counter-revolutionaries and the anti-socialist elements "freedom" to manoeuvre unhindered and bringing the bourgeois democracy into socialist society. The complicated situation caused in some socialist countries of late is a result of having thrown away the dictatorship of the proletariat and allowed the bourgeois democracy with a loud cry for so-called "pure democracy" and "complete liberty."

To properly display the superiority of the proletarian democracy, the ideological education of the working people should be intensified and they should thus be armed with the idea of collectivism, the idea of communism.

The interests of the collective conform to those of individuals in socialist society where exploitation and oppression of man by man have been abolished. Under socialism, the share of an individual is included in the interests of the whole,

and each individual can be happy only when all the people live in happiness and affluence. Herein lies the social basis of the genuine liberty of the working people under socialism.

In socialist society there can be no individual separated from the organization and collective, and neither genuine liberty nor happiness of an individual is conceivable apart from the interests of the collective.

The genuine liberty of the working people lies, above all, in that they are free from the exploitation and oppression by the landlords and capitalists and are enabled to work together not for the exploiters but for themselves and their state and society.

If one advocates "complete liberty" under socialism apart from the interests of the country and the collective, this is not genuine liberty but bourgeois liberty and self-indulgence.

Such a life is utterly worthless.

If anyone who lives in the era of revolution neglects revolution and leads an easy and corrupt life, indulging in egoism to live in comfort alone and shunning work, it will, in fact, be little different from the life of such good-for-nothing living organism as the swine.

Bourgeois freedom and self-indulgence contradictory to proletarian freedom are based on, and foster, individualism and egoism, the ideas of the exploiting class.

There is no socio-economic foundation for obsolete ideologies under socialism. But, even under the socialist system, the survivals of outmoded ideologies remain in the minds of people for a long time and they may be revived and fostered, if the ideological education is given up.

And, if the ideological education of the working people is neglected and bourgeois liberty is allowed under socialism, it will wreck the unity and solidarity of the masses of the people, the political foundation of socialist society, and render it impossible to display the superiority of the socialist system.

This may spell graver consequences in view of the fact that the imperialists headed by the U.S. imperialists are viciously trying to smuggle the virus of the reactionary bourgeois ideologies and corrupt bourgeois way of life through their ideological and cultural intrusion and an acute class struggle is under way on the ideological front.

"Cultural infiltration, one of the principal methods employed by the imperialists in the execution of their neo-colonialist policy, serves as a guide to their foreign aggression. The imperialists led by U.S. imperialism craftily manoeuvre to obliterate the national culture of other countries, paralyze the people's consciousness of national independence and their revolutionary spirit, and demoralize and degenerate people through cultural infiltration." ("Report on the Work of the Central Committee to the Fifth Congress of the Workers' Party of Korea," p. 53.)

Along with undisguised violence, the ideological and cultural infiltration is an important link

in the U.S. imperialists' counter-revolutionary offensive against the socialist countries and it is a sinister move to whip up the idea of American worship and anti-communism and "Westernization" and "liberalization" and thus undermine from within those countries which have illusion about imperialism.

Especially the smuggling of reactionary literature and art is a traditional method of the ideological and cultural infiltration employed by the imperialists, because literature and art can easily attract the people, notably, the young ones, and the writers and artists are rather much influenced by outmoded ideas.

It is wrong to give up the ideological education of the working people internally and let people listen to the Western music only and see and read only the reactionary bourgeois movies and literary works externally under the excuse of "friendship" and "cultural intercourse," fancying that the triumph of the socialist system and the improvement of livelihood would be automatically attended by the ideological remodelling and unity of the people. It will bring grave, injurious consequences to the building of socialist culture and, furthermore, to the cause of overall socialist construction, if one fails to wage a struggle for overcoming the decadent literature and art of capitalism with revolutionary and socialist culture and art of the proletariat and, especially, one-sidedly allows the infiltration of the decadent culture and art of capitalism without any revolutionary criticism and analysis of or struggle against them.

The argument that "there is something to learn" from Western bourgeois culture is an absurd jargon denying the class character of culture and a counter-revolutionary ruse intended to obliterate socialist culture.

As the reality shows, where the dictatorship of the proletariat is weakened and the social life is "liberalized" and "Westernized" through the import of reactionary bourgeois culture, the capitalist elements inevitably grow and the reactionary bourgeois trends and bourgeois fashion are fostered. This leads people to feel illusory yearning for the bourgeois West, blind to the superiority of socialism, paralyses their class consciousness and revolutionary spirit and renders them unable to distinguish the enemy from the friend. In these countries, the plain and revolutionary mode of life and the noble spirit of comradely co-operation and fraternity inherent to socialist society, fade away and large numbers of people — the younger generation and intellectuals—fall a prey to corrupt bourgeois habits, and the egoistic, epicurean and liberalistic tendencies grow irresistibly. And the fine things found abundantly in one's own country are ignored and things of the bourgeois countries are imitated and introduced in blind worship. Some countries are commercializing movies, too, as the bourgeois

West does, and producing movies of pure fiction simply for sale, dealing with things alien to socialist realism, devoid of everything revolutionary. Even national songs and dances and beautiful manners and customs are thrown away. As a result, the ideological and spiritual life of the people are deplorably spoilt, polluted by corrupt bourgeois poison and such corrupt elements impermissible under socialism as loafers, roving market dealers and hooligans are nursed to disturb the social order and make crimes rife and even lead to such treacherous act as betraying one's socialist motherland for a few dollars.

The socialist system and the bourgeois way of life are utterly incompatible.

The bourgeois way of life is to the socialist system what the horse's tail is to the bull's head, figuratively speaking. Socialist society requires culture and mode of life inherent to it. Therefore, in socialist society, a new culture suited to its nature must be created and new socialist mode of life be established.

If antiquated bourgeois things and the corrupt bourgeois way of life are brought into socialist society, this means the abandonment of the dictatorship of the proletariat and return to the bourgeois democracy.

The permission of the ideological and cultural infiltration of imperialism leads to the "westernization" of socialist countries and, in the end, plunges the socialist gains won at the cost of blood into a dangerous pitfall by paving the way for the free manoeuvrings of the feelers for imperialist aggression and counter-revolutionary elements.

The Party of the working class in power must strengthen the dictatorship of the proletariat and thoroughly suppress the hostile elements and root out the survivals of outmoded ideologies from the minds of working people and firmly arm them with the communist ideas by energetically carrying out the ideological revolution and strengthen the organizational life and the voluntary revolutionary discipline.

At the same time, the ideological and cultural infiltration of imperialism must be strictly checked and the working people be educated to hate and despise imperialism and capitalism with a high sense of pride in and honour of living under socialism and making revolution.

One of the basic requisites of the proletarian democracy is to guarantee a happy material and cultural life to the working people. This, of course, does not mean all that is required of a socialist country is to concentrate efforts only on the immediate improvement of the people's living.

The world is on the way of revolution today. One must not seek his own easy and good living, regardless of others, after carrying out the revolution before others. The

already triumphant revolution should assist by its experience and example the revolution in those countries which have not yet won it and actively support the liberation struggle of the world people with its political, economic and military might.

To do so, it ought to direct considerable efforts to this. On the other hand, it should evenly and systematically improve the people's living so they may be well off with no inconveniences at all.

To this end, the economy must be developed at a steady, high rate.

Socialist society has superiority that defies comparison with capitalist society and has unlimited potentialities to incessantly develop the economy at such a high rate as is inconceivable in capitalist society. It is the objective law of the development of the socialist economy that production is multiplied constantly at a high rate. This law is brought to realization when the dictatorship of the proletariat is strengthened and the technical revolution is powerfully pushed on.

To deny the rapid development of the large-scale socialist economy is a revisionist economic theory that ignores such lawful demand of the development of the socialist economy. It is nothing but a sophistry brought forward by some people to justify the fact that their technical progress is slow and their economy stagnant because they, talking about "liberalization" and "democratic development," did not educate their working people and, as a result, the latter is ideologically so slackened as to fiddle about and loaf on the job.

If one wants to develop production constantly at a high rate by giving full play to the superiority of the socialist system, one must oppose revisionism which introduces the capitalist way of enterprise management into socialist economic management, refusing the dictatorship of the proletariat and crying for "democratic development" and "liberalization."

If we weaken the proletarian dictatorship, do not conduct political work, foster selfishness among the people, and try to make the people work merely for money, we cannot call forth their collective heroism and heuristic initiative and, accordingly, we cannot successfully carry out the tasks either of technical revolution or of economic construction.

The superiority of the socialist system lies in the working people freed from exploitation and oppression working with conscious enthusiasm and heuristic initiative for the motherland and the people, for society and the collective, for their own welfare. To give full scope to this intrinsic superiority of the socialist system, one must steadfastly hold to the proletarian dicta-

torship and forcefully push ahead with the ideological and cultural revolutions to steadily revolutionize and working-classize the whole society and hold to the principle of placing the political work before all other work.

It is a capitalist method which has nothing in common with the revolutionary work method of a Marxist-Leninist Party, if one induces the people to think only of money and work only for money by introducing a "profit system" and holding forth material stimulus as the basic method of economic management and operation, laying disproportionate emphasis on it.

This leads to paralysing the conscious enthusiasm and inexhaustible creative power of the working people, reducing to nil the superiority of the socialist system and socialist economy and to making production fall into stagnation and mark time.

Then it will be impossible even to properly solve the urgent problem of people's living, to say nothing of the building of socialism and communism.

This is, after all, not a way of ensuring genuine freedom and democracy to the working people.

The working class, a revolutionary class, are by nature not fond of fiddling about nor do they want to live an easy life alone.

The selfish and national egoistic tendencies of seeking one's own good living, regardless of others, as can be found in some countries today, have nothing to do with the intrinsic nature of socialism and they can be construed only as the source of revisionism.

As everyone knows, the internal source of revisionism is the survivals of the bourgeois ideologies and its external source is the capitulation to the threat and blackmail of imperialism. The revisionists, frightened especially by the threat and blackmail of imperialism, benumb the revolutionary spirit and class consciousness of the people by inciting war-phobia, war-weariness and bourgeois pacificism, pursuing the policy of class collaboration and compromise with imperialism, out of the desire for their own easy and good living, regardless of the world revolution. Such act of the revisionists ushers Western bourgeois liberty and the bourgeois democracy in socialist countries, cutting a channel for the infiltration of bourgeois culture and bourgeois way of life. This causes illusion about imperialism in the ideological sphere, makes one unable to distinguish the enemy from the friend and sink into pure economic routine-mongering unattended by the ideological work in the economic field.

Revisionism, in the final analysis, engenders from the abandoning of revolution and pursuit of one's own good living regardless of others.

Without opposing revisionism, therefore, one

cannot make revolution at all or guarantee the fundamental interests of the working class and its genuine liberty and democracy.

If the proletarian democracy is to be guaranteed, the principle of democratic centralism must be strictly maintained in the Party and state activities.

Democratic centralism is the basic principle governing the organization and activities of the Party and state organs of the working class. Democracy and centralism are closely interlinked to each other and form the inseparable two sides of democratic centralism. The centralized guidance of the Party and the state is based on the will of the broad masses and the wisdom of the masses of the people and local ingenuity can be given full play only under the unified and planned guidance of the center.

If one opposes democracy artificially to centralism, denies centralized guidance and puts one-sided emphasis on "decentralization" and "local self-government" allegedly for giving play to "democracy" and opposing "bureaucratism," it breaks the unity and cohesion of the Party and the disciplines of the Party and the state, paralyzes the leadership of the Party and the function of the proletarian dictatorship of the state and eventually hinders the display of democracy. If one denies the principle of the centralized planned guidance of the state especially in the management of the socialist economy and enforces "decentralization" and "liberalization" of enterprise, it would benumb the economic organizers' function of a socialist state, give rise to anarchy of production and social confusion and, furthermore, destroy socialist ownership, the economic basis of a socialist state.

The Party of the working class in power should strictly reject anti-Marxist-Leninist views on democracy and centralism, properly combine centralization and democracy in the organization and activities of the Party and state organs and exhaustively carry through the mass line.

Our Party has found the most correct way for carrying through the revolutionary mass line and carrying into practice the principle of democratic centralism in Party and state guidance and economic management by founding the great Chongsan-ri spirit and Chongsan-ri method and propounding the original Taean work system, the new system of agricultural guidance and the policy of unified and detailed planning, and brought a radical turn in this field.

The essentials of the Chongsan-ri method are that the higher organ helps the lower, the superior assists his inferiors and always goes down to work places to have a good grasp of the actual conditions there and to find correct solutions to problems, and gives priority to

political work or work with people in all activities to give full play to the conscious enthusiasm and creative initiative of the masses so as to ensure the fulfilment of the revolutionary tasks.

The Chongsan-ri spirit and Chongsan-ri method is the most correct guiding idea and guiding method in the Party and state work and the economic work under socialism.

If the working class in power is to enjoy genuine freedom and democracy and successfully accomplish the historic cause of the building of socialism and communism, it should establish a powerful system of proletarian dictatorship and strengthen its whole links.

In socialist society, the Party, state, economic and cultural organs and the working people's organizations are institutions all of which are to ensure freedom and happiness to the working people and accomplish the historic cause of the working class, and they form a single system of proletarian dictatorship.

The Marxist-Leninist Party, the vanguard and supreme organization of the working class, is the guiding force in the system of proletarian dictatorship and state power is the most inclusive transmission belt linking the Party with the masses and the executor of the lines and policies of the Party. The working people's organizations are the peripheral organizations of the Party which educate and remodel the broad masses to rally them around the Party and organize and mobilize them in carrying through Party's policies.

Only by enhancing the leading role of the Party, increasing the function and role of the state organs and the working people's organizations can the working class successfully guarantee Party and state guidance to society and rightly organize and mobilize the masses of the people in the struggle for building socialism and communism.

Any attempt at substituting something akin to super-class ones for the Party and state of the working class, denying their class character under socialism or at paralyzing the combat power of the Party, weakening the function of the state and reducing the working people's organizations to "mass amusement organizations" allegedly for "socializing" and "democratizing" Party work and state administration, is tantamount to denying the leading role of the working class in the building of socialism and communism, benumbing the dictatorship of the proletariat and stepping back from Marxism-Leninism and the revolutionary cause of the working class.

Even after the exploiting classes are liquidated and all the working people remodelled into socialist working people, under socialism the class distinctions still remain, the residue of old ideologies survives in the minds of the people

and, furthermore, the remnants of the overthrown exploiting classes persist in their insidious manoeuvrings. If one ignores the class character of the Party and the state of the working class and "socializes" and "democratizes" the Party work and state administration under such condition, it would dissolve the Party among the masses, paralyze its militant power and increase the influence of petty bourgeois ideas within the Party to degenerate it, and would enfeeble the function of the proletarian dictatorship and drag hodgepodge into state administration to pave the way for the insidious manoeuvres of the class enemies.

Therefore, to be faithful to the revolutionary cause of the working class to the end, the Party must be built up firmly on the class basis and class principle be thoroughly maintained in all fields of the Party and state work.

What is important in enforcing the proletarian dictatorship is to strengthen the leadership of the Party over the system of the proletarian dictatorship.

To strengthen the leadership of the Party over the system of the proletarian dictatorship is a lawful demand arising inevitably in the revolution and construction and a fundamental question in reinforcing the system of the proletarian dictatorship as a whole.

Only when the leading role of the Party is enhanced and each link of the system of the proletarian dictatorship is made to operate under its leadership can all the state, economic and cultural organs and working people's organizations ensure unity of action in the struggle for accomplishing the historic cause of the working class and organize and mobilize the entire masses of the people purposefully in the struggle for the building of socialism and communism.

Only when the leadership of the Marxist-Leninist Party representing the fundamental interests of the working class and the toiling masses is strengthened is it possible to defend the interests of the masses of the people most steadfastly and realize to the full their demand and desire for building socialism and communism, a new, free and happy society.

Therefore, to make the people of a socialist country enjoy genuine freedom and democracy, it is necessary above all to solidify the Marxist-Leninist Party and raise its leading role.

The events which have taken place in the international communist movement in the recent years show that to deny or weaken the dictatorship of the proletariat, crying for so-called "democracy" and "freedom" under socialism is, after all, tantamount to forcing the bourgeois democracy and slavish freedom upon the people, and it is a pernicious manoeuvre of the imperialists and the betrayers of revolution for wresting the gains of socialism from them and paving the way for the restoration of capitalism.

We should always maintain heightened vigilance against the intrigues of the imperialists

headed by the U.S. imperialists to destroy the socialist countries from within and should not have any illusion about revisionism but fight it resolutely.

* * *

An acute struggle is being waged between socialism and imperialism, and between the revolutionary forces and counter-revolutionary forces in the international arena today.

To win this struggle, the socialist countries must uphold the dictatorship of the proletariat, the weapon of the class struggle, the weapon of the building of socialism and communism, and oppose revisionism which denies it.

By educating and remodelling the broad masses in a communist manner and rallying them rock-firm around the Party and giving full scope to their revolutionary fervor, while determinedly shattering at every step the manoeuvres of aggression and subversion of the enemies at home and abroad, firmly holding to the dictatorship of the proletariat, our Party and people have surmounted a hundred and one difficulties and trials, won great victories in the revolution and construction and converted once-backward and war-ravaged country in a brief period into an advanced socialist industrial state with a solid independent national economy, mighty all-people defence system and brilliant national culture.

But, we can never rest content with the achievements we have already made. We should do more work and race ahead faster, maintaining as ever the strained and mobilized posture.

We should powerfully push on dictatorship against the hostile elements and on ideological revolution and economic work alike by reinforcing the dictatorship of the proletariat in future, too, and thereby further accelerate the complete triumph of socialism and the nation-wide victory of the revolution.

The Six-Year Plan set forth at the Fifth Congress of our Party is a great programme of economic construction of our Party which will bring a signal advance in the struggle for accelerating the complete triumph of socialism and the nation-wide victory of the revolution and accomplishing the cause of national unification, and a grand blueprint calling for continued innovation and uninterrupted advance.

We should once again display to the whole world the heroic mettle of Chollima Korea by maintaining the great revolutionary upsurge and fulfilling the Six-Year Plan far ahead of the set time.

Invincible is the revolutionary cause of the Korean people who are all vigorously advancing, united closely around the Party, steadfastly maintaining the dictatorship of the proletariat under the banner of Marxism-Leninism, the revolutionary banner of the Juche idea.